

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: December 27, 2015

Sermon Title: Therefore . . . REJOICE!

Series Title: Romans

Text: Romans 5:1-11

Author: Patrick J. Griffiths ©2015

Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: December 27, 2015
Title: Therefore . . . Rejoice
Text: Romans 5:1-11

“Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”
(Romans 5:9, 10)

My wife and I have our car insurance with American Family in Mukwonago. Over a two year period, we had our cars towed probably four times. Once, I had my car towed because I ran out of gas and thought it was a problem with the engine only to find out, I simply needed fuel. On each of these occasions, we paid for the service rendered out of pocket. On an annual basis, American Family contacts us and looks at our policy. In the course of one of our discussions, the subject of car towing came up. They said we could get reimbursed for all four towings. We thought we hit the jack pot! It was an absolute delight to have them pay us! We had the policy without understanding or appreciating the implications of the policy.

Unfortunately, this is how many of us look at our justification. The death of Jesus is our policy keeping us from future catastrophe. Nevertheless, we fail to appreciate all of the benefits we can enjoy right now. That is what we will attempt to do this morning.

Paul wishes his audience to understand the implications of being justified by faith and thus righteous before God.

REVIEW:

Prologue – Jesus is the power of God saving sinners.

Romans 1:18-3:20 – no one is able to save himself from the judgment of God.

Romans 3:21-26 – God saves sinners in the person and work of Jesus.

Romans 4 – Our justification is always by grace alone through faith alone in Christ alone.

DOUGLAS MOO

“The verdict of justification, which Jews relegated to the day of judgment, has, Paul proclaims, already been rendered over the person who believes in Jesus. But can that verdict, ‘hidden’ to the senses, guarantee that one will be delivered from God’s wrath when it is poured out in the judgment? Yes, affirms Paul. Nothing can stand in its way: not death (5:12-21), not sin (Chap. 6), not the law (Chap. 7) – NOTHING! (Chap. 8). What God has begun, having justified and reconciled us, he will bring to a triumphant conclusion, and save us from wrath.”¹

REJOICE

“Both 5:1-11 and 8:18-39 affirm, against the threat of tribulation and suffering, the certainty of the Christian’s final salvation because of God’s love, the work of Christ, and the ministry of the Holy Spirit. This theme, the ‘hope of sharing in God’s glory (cf. 5:2 and 8:18, 30), ‘brackets’ all of chapters 5-8.”²

Notice the chiasmic structure:

5:1-11 Assurance of future glory

5:12-21 Basis for this assurance in work of Christ

6:1-23 The problem of sin

7:1-25 The problem of the Law

8:1-17 Ground of assurance in the work of Christ, mediated by the Spirit

8:18-39 Assurance of future glory

“In this paragraph, Paul invites us to join with him in celebrating the marvelous **benefits** conferred upon the justified believer.”³

“While justification brings to the believer a new and permanent status, justification itself is a once-for-all act by which God acquits the sinner. But what is the exact nature of this new status? What are the **implications** for our present lives and for the future? It is these questions that Paul takes up in this paragraph, and in chaps. 5-8 as a whole.”⁴

“Paul now frees himself from the critical discussion with his opponents and instructs his readers **to see in justification reconciliation with God** and the state of hope in the eschatological deliverance. He does this in two discourses, which cohere together and set forth the gift of justification: **vv. 1-5 and 6-11**. The first is characterized by **a rhetorical chain of syllogisms**. The second is marked by **a series of inferences**.”⁵

Define syllogism = “**1. Logic** A form of deductive reasoning consisting of a major premise, a minor premise, and a conclusion; for example, *All humans are mortal*, the major premise, *I am a human*, the minor premise, *therefore, I am mortal*, the conclusion.”⁶

For example:

The justified have peace, etc. – I am justified – I have peace, etc.

“Justification is God’s reconciliation with the believers; they no longer have him as their enemy, instead they are accepted into communion with him. **God’s opposition to the individual ceases** because the believer is now under the dominion of Jesus and belongs to him.”⁷

There appears to be two divisions within this chapter; verses 1-11 and 12-21. We will occupy ourselves with verses 1-11.

Consider with me **the flow thought of this passage**. Verse 1 draws a conclusion based on the preceding thought. Therefore, in light of all we have noted, we have peace with and an open audience before the Father. All of this is by grace alone through faith alone in Christ alone. Because of God’s provision, we can hope before the glory of God.

By working back from this hope, we can rejoice in our tribulation. It is this hope of the glory of God that enables joy in tribulation. Our tribulation has significance; it has purpose. **The kernel**

truth forming this incredible plant is, “The love of God has been poured out within our hearts through the Holy Spirit who was given to us (v. 5).”

Start at the bottom (vv. 6-11).

We **REJOICE** in God through our Lord Jesus Christ (v. 11)

We **REJOICE** in our tribulation knowing . . . (v. 3)

We **REJOICE** in hope of the glory of God (v. 2)

Verses 6-11 expand on the enormity of this love. We can trust and believe the truth of verses 1-5 because we have this open and objective displaying of God’s love at Calvary. Let us now begin where Paul begins with the benefits or consequences of this justification.

I. The Benefits of Justification – the peace of God (vv. 1-5)

A. The benefit of . . . peace (v. 1)

The tense usage in this verse is interesting. “Being justified” is an aorist passive participle. Whereas “we have” is a present active indicative. The aorist passive speaks of a point in time activity where the individual stands as a recipient of the action. *God* declares the sinner righteous when he exercises salvific faith. It is at the *point in time* the divine transaction takes place.

1. Justification is appropriated/applied by or through faith (**ek** [ablative of cause])
2. The Lord Jesus Christ is the personal agent on which all justification is based (**dia** [ablative of agency])

“Peace with God’ comes through, and only through, ‘our Lord Jesus Christ.’ As the ultimate locus of God’s atoning, wrath-averting work, Christ is the one through whom the believing sinner receives justification (Romans. 3:25,26).⁸

“Paul’s point is that by virtue of their justification, those who believe **already stand in peace with God** and need not first strive for it (as the ancient church variously emphasized). Those who are justified are transferred **into a relationship of fellowship** with God which brings about their salvation and is therefore designated biblically with the term ‘peace’ (shalom).”⁹

Consider the implications of peace. What are its antonyms: friction, war, turmoil, unrest, and tensions? What are its synonyms: rest, harmony, and contentment? Peace suggests rest. Prior to Calvary, we had no rest. Now God gives us His rest. Jesus invites us to Himself in order that we might have rest (Matt. 11:28-30).

B. The benefit of . . . introduction (v. 2)

“Paul’s astonishing claim is that there is only one password we need to remember: Jesus Christ and that in Jesus Christ everyone has access to *grace*. And suddenly the entire picture is reversed.

It is not that we are striving to reach God, it is that God is striving to reach us – grace. It is not that we use Jesus to attain God's mercy, it is that God sends Jesus to enact the mercy that God has intended from the beginning of time."¹⁰

To have access is to have an introduction or audience before God as Creator, Judge, and Redeemer. Justification places us in a different position or relationship with/to God. **Not only am I a subject within His kingdom, but a child within His family.** Thus, I can cry, "Abba" Father. Paul uses a perfect active indicative to indicate our initial entrance into His presence through the personal agency of our Lord Jesus Christ caused by believing faith. However, it does not end there. The perfect, as used here, "puts more emphasis on the continuing situation of the believer."¹¹

1. The personal agent through which this access is made available (dia "The Lord Jesus Christ") is the Lord Jesus Christ.
2. The realm that is now opened to us, because of our Lord Jesus Christ and in which we now stand, is grace.

"Grace describes the free, unconstrained manner in which God acts toward his creatures."¹²

Again, here is one of those words that will take a lifetime to unpack. Why? Because we live in a "strings attached" world. Nothing is free. We are raised to be cynical. We question everything and everyone. Yet grace is just the opposite. What does Grace mean to God? Grace means you will never live in fear of rejection. Grace means you will never be unwanted or unloved. Grace means you can cease from your struggle to measure up. Grace means you will never be a failure because of your lack of conformity. **Grace is the manner in which God addresses me as a creature and child.** My relationship to God is not one of performance-based acceptance or conditional love or limited forgiveness. Because God's activities toward me are channeled through the venue of grace and provided for by the life and death of Jesus Christ I have and can experience love without condition, acceptance without requirement, forgiveness without limit, favor without merit and service without reward even if . . . even if I never acknowledge such gifting.

This is what Jesus Christ has done. This is what He has made possible. This is what justification did. This is what you and I can presently enjoy.

- C. The benefit of . . . hope (vv. 3-5)

Peace and access are now. Hope, however, is a present mindset with an eye to the future. It is, as of yet, an unfulfilled expectation. Notice several things about this hope. Not only do we have hope in God but because of this there is . . .

1. Glory in our affliction (vv. 2b-3a).

2. A goal in our affliction (vv. 3b-5).

- a. Tribulation produces patience
- b. Patience produces experience
- c. Experience produces hope
- d. Hope leaves me without shame

I found it helpful to work the text backwards -- start with hope and end with tribulation. **Compare what Paul says here with the illustration of Abraham beginning in Romans 4:18ff.**

Why can I glory in my affliction? What is the goal of my affliction? I can glory in my affliction because its goal is that I might stand before God without shame!

TRIBULATION

Thlipsis = pressure, anguish, persecution.

- These things I have spoken to you, so that in Me you may have peace. **In the world you have tribulation**, but take courage; I have overcome the world. (John 16:33)
- ⁴⁰They took his advice; and after calling the apostles in, **they flogged them** and ordered them not to speak in the name of Jesus, and then released them. ⁴¹So they went on their way from the presence of the Council, **rejoicing that they had been considered worthy to suffer shame for His name.** ⁴²And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ. (Acts 5:40-42)
- strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, **“Through many tribulations we must enter the kingdom of God.”** (Acts 14:22)
- ¹⁰Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, ¹¹ **persecutions**, and **sufferings**, such as happened to me at Antioch, at Iconium and at Lystra; what **persecutions** I endured, and out of them all the Lord rescued me! ¹²Indeed, all who desire to live godly in Christ Jesus will be **persecuted.** (2 Tim. 3:10-12)
- ³²But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, ³³ partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated. ³⁴For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, (Heb. 10:32-34)
- ^{34b} knowing that you have for yourselves a better possession and a lasting one. ³⁵Therefore, do not throw away your confidence, which has a great reward. ³⁶For you have need of endurance, so that when you have done the will of God, you may receive what was promised. (Heb. 10:34b-36)
- ¹³but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. ¹⁴If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. (1 Pet. 4:13, 14)
- ¹⁵Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; ¹⁶but if anyone suffers as a Christian, he is not to be ashamed, but is to glorify God in this name. (1 Pet. 4:15, 16)

The idea that you and I would be exempt from suffering or tribulation is counter to the Scripture. Our suffering or affliction connects us to the glory that is to follow. The church suffers because she believes Jesus is both Savior and Lord [period]. She is not martyred because of her eschatology or position on spiritual gifts. The idea that you and I would be exempt from suffering or tribulation is counter to the Scripture. Our suffering or affliction connects us to the glory that is to follow.

Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; (Rom. 2:9)

And not only so, but **we glory in tribulations** also: knowing that **tribulation** worketh patience; (Rom. 5:3)

Who shall separate us from the love of Christ? shall **tribulation**, or distress, or persecution, or famine, or nakedness, or peril, or sword? (Rom. 8:35)

Rejoicing in hope; **patient in tribulation**; continuing instant in prayer; (Rom. 12:12)

Romans 8:18 uses **pathema** / motions for "sufferings."

"Hope, like a muscle, will not be strong if it goes unused."¹³

"Christians need not fear that the judgment will 'put them to shame,' in the sense that **the foundation on which they have built their lives and hope for eternal blessing should prove inadequate** (emphasis added). The confidence we have for the Day of Judgment is not based only on our intellectual recognition of the fact of God's love, or even only on the demonstration of God's love on the cross, but also on the inner, subjective certainty that God does love us."¹⁴

Why are we living lives filled with fear? Why are we afraid of not hearing, "well done though good and faithful servant"? I believe it is because we do not understand the fullness of God's unconditional love for His people. I believe it is because we do not understand the fullness of God's gift of grace.

"Rom. 5:6 In this and the following verses, Paul grounds the **subjective experience of God's love (v. 5) in the objective work of Christ on the cross.**"¹⁵

"For Paul, the love of God is gauged not by spiritual experience but by the death of Christ who died for the powerless and the godless."¹⁶

II. The Basis for Justification – the love of God (vv. 6-11)

"The apostle here describes the fountain and foundation of justification, laid in the death of the Lord Jesus. The streams are very sweet, but, if you run them up to the spring-head, you will find it to be Christ's dying for us; **it is in the precious stream of Christ's blood that all these privileges come flowing to us:** and therefore he enlarges upon this instance of the love of God which is shed abroad. Three things he takes notice of for the explication and illustration of this doctrine: – 1. The **persons** he died for, v. 6-8. 2. The **precious fruits** of his death, v. 9-11. 3. The

parallel he runs between the communication of sin and death by the first Adam and of righteousness and life by the second Adam, v. 12, to the end.”¹⁷

“Verse 6-8 form a single argument that demonstrates the abundant and absolute nature of God’s love for us.”¹⁸

Paul uses two great theological words: justification and reconciliation. “Justification language is legal, law-court language, picturing the believer being declared innocent by the judge. **Reconciliation language, on the other hand, comes from the world of personal relationships.** ‘To reconcile’ means to bring together, or make peace between, two estranged or hostile parties. The language of reconciliation is seldom used in other religions because the relationship between human beings and the deity is not conceived there in the personal categories for which the language is appropriate.”¹⁹

“‘Reconciliation’ is the termination of enmity. Paul employs these words in order to establish pointedly the personal and present aspect of the justification which is grounded in the atonement: God gave up his own Son out of pure love for the sinners who were at enmity with him. In so doing, he ended, from his side, the hostility between God and the wicked. As those who are justified, they now stand in peace with and before him. (v. 1) and may thus call God ‘(dear) Father’ by virtue of the Holy Spirit which inspires them. Instead of being God’s enemies, they are already his beloved children in the present through Jesus’ sacrificial act and resurrection.”²⁰

If I am reconciled, I have fellowship. Justification produces both. I cannot have one without the other. If I am justified, I am reconciled and thus have fellowship. The subjective aspect of this may be weak **EXPERIENTIALLY**, but the **REALITY** of this truth is rooted in the cross. Notice how the love of God is described in our text.

- A. The love of God reaches out to the **weak** (v. 6 [without strength])
- B. The love of God reaches out to the **wicked** (vv. 7, 8 [ungodly, sinners])
- C. The love of God reaches out to objects of **wrath** (v. 9 [wrath])
- D. The love of God reaches out to enemies at **war** (v. 10 [enemies])

“Rom. 5:10 As in v. 9, Paul argues from the greater to the lesser, though here he speaks in terms of reconciliation (the language of friendship) rather than justification (a legal term). Since Christians are now **reconciled** to God through Christ’s death, they can be assured that they will be **saved** on the day to come (here “saved,” Gk. *sōzō*, includes not only justification at the start of the Christian life but also completed sanctification, glorification, freedom from final condemnation, and future rewards). But here the salvation is based on **his life**. The reference is to Christ’s resurrection, showing that both the death and resurrection of Christ are necessary for salvation (see 4:25).”²¹

1. His love is unconditional (“While we were yet sinners” [v. 6])
2. His love is punctual (“at the right time” [v. 6])
3. His love is substitutionary (“in behalf of/for us” [**huper**])
4. His love is selfless (“for one will scarcely die” v. 7)

“Paul compares the love of Jesus with that which happens otherwise between us humans.”²²

5. His love is public (“shows His love” [v. 8])
6. His love is powerful
 - a. His love powerfully saves from wrath (v. 9)
 - b. His love powerfully reconciles the estranged (vv. 10, 11)

“He now passes over to the other part of justification, which consists in the free imputation of the obedience of Christ: so that to the remission of sins, there is added moreover and besides, the gift of Christ's righteousness imputed or put upon us by faith, which swallows up that unrighteousness which flowed from Adam into us, and all the fruits of it: so that in Christ we do not only cease to be unjust, but we begin also to be just.”²³

“There is no distance between righteousness and love. Love intends what righteousness brings about. If righteousness removes the guilt, love cancels the enmity. Both occurred through the one, incomprehensibly great process by which God's disposition toward humanity was made new. Jesus died for the purpose of ending our enmity against God. This is his mission as the Son.”²⁴

God loves His people and His loves provides the sole means whereby sinners can become sons.

“John Buchanan, the former congressman from Alabama, told of how he first began to understand the Christian story. He was serving on the front in the Second World War. He and a group of his fellow soldiers were advancing when the enemy lobbed a grenade into their midst. Instantly one of Buchanan's fellow soldiers fell on the grenade, absorbed the explosion and gave up his life for his friends.

We struggle to come up with a doctrine of the atonement, and all the classical solutions seem fall short. **Paul was blessed by a richly unsystematic mind.** His language about what Jesus does shift from verb to verb: Christ saves; Christ justifies; Christ reconciles. His description of what Christ does shift from metaphor to metaphor: an obedient second Adam undoes the disobedience of the first. A sinless man is made to be sin. A godly Messiah dies for ungodly people.

The claim outreaches all our metaphors. The name embraces all our weaknesses: Jesus Christ, access to God's grace; where we stand.²⁵

“Who would have thought?”

Born to unwed teenage parents in Mississippi, this media mogul wore dresses that her grandmother made out of potato sacks. After being molested, she ran away at the age of 13 and became a mother at 14, but her son died in infancy. Sent to live with his father, a barber in Tennessee, she got a full scholarship in college, won a beauty pageant and was discovered by a radio station. Her empire is now worth \$2.7 billion which she shares with the world through her philanthropic works. Her name is Oprah Winfrey.

Who would have thought that the God who created us for joy would one day do for us what we could never do for ourselves in order that we might know and experience the joy He has within Himself as Father, Son, and Holy Spirit.

Friends, the basis for all our joy is sourced solely in the person and work of Jesus. Today, let us give thanks and rejoice.

APPLICATION

- Verse 11 ends where verse two began. We can rejoice and have joy because of our justification by faith in the Lord Jesus Christ. The question for us today is simple, do we?
- Do we rejoice in our justification?
- Are we bathing in God's unconditional goodness to us who were once guilty sinners?
- May God enable us to feel fully His marvelous grace.
- Now let us go and tell.

¹ *Commentary on Romans*, 293.

² *Commentary on Romans*, 293.

³ Douglas Moo, *Romans*, NICNT, 297.

⁴ Douglas Moo, *Romans*, NICNT, 298-99.

⁵ [emphasis added] Peter Stuhlmacher, *Paul's Letter to the Romans: A Commentary*, 78.

⁶ <http://www.thefreedictionary.com/syllogism>

⁷ Adolf Schlatter, *Romans: The Righteousness of God*, 119

⁸ Douglas Moo, *Romans*, NICNT, p. 299.

⁹ [emphasis added] Peter Stuhlmacher, *Paul's Letter to the Romans: A Commentary*, 79.

¹⁰ http://www.workingpreacher.org/preaching.aspx?lect_date=6/15/2008&tab=3

¹¹ Douglas Moo, *Romans*, NICNT, 300.

¹² Douglas Moo, *Romans*, NICNT, 301.

¹³ Douglas Moo, *Romans*, NICNT, 303.

¹⁴ Douglas Moo, *Romans*, NICNT, 304.

¹⁵ [emphasis added] <http://www.esvstudybible.org/search?q=Romans+5>

¹⁶ Adolf Schlatter, *Romans: The Righteousness of God*, 122.

¹⁷ [emphasis added] [http://www.ccel.org/ccel/\[Matthew\]henry/mhc6.Rom.vi.html](http://www.ccel.org/ccel/[Matthew]henry/mhc6.Rom.vi.html)

¹⁸ Douglas Moo, *Romans*, NICNT, 305.

¹⁹ [emphasis added] Douglas Moo, *Romans*, NICNT, 311.

²⁰ Peter Stuhlmacher, *Paul's Letter to the Romans: A Commentary*, 81.

²¹ <http://www.esvstudybible.org/search?q=Romans+5>

²² Adolf Schlatter, *Romans: The Righteousness of God*, 123.

²³ <http://www.ccel.org/g/geneva/notes/Romans/5.html>

²⁴ Adolf Schlatter, *Romans: The Righteousness of God*, 124.

²⁵ http://www.workingpreacher.org/preaching.aspx?lect_date=6/15/2008&tab=3